CONFIDENTIAL.] [No. 12 of 1898.]

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 19th March 1898.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Calcutta.**			
	Weekly.				
1	"Bangavasi"	Calcutta ...	25,000	12th March, 1898.	
2	"Basumati"	Ditto ...	15,000	10th ditto.	
3	"Hitaishi"	Ditto ...	800	15th ditto.	
4	"Hitavadi"	Ditto ...	About 4,000	11th ditto.	
5	"Mihir-o-Sudhakar" ...	Ditto ...	1,600	11th ditto.	
6	"Samay"	Ditto ...	3,000	11th ditto.	
7	"Samutthan"	Ditto ...	.....	16th ditto.	
8	"Sanjivani"	Ditto ...	3,000	12th ditto.	
9	"Som Prakash" ...	Ditto ...	1,000	7th and 14th ditto.	
10	"Sulabh Samachar" ...	Ditto ...	.....		
	Daily.				
1	"Banga Vidya Prakashika"	Ditto ...	200	7th and 14th to 18th March, 1898.	
2	"Dainik-o-Samachar Chandrika."	Ditto ...	1,000	12th to 16th March, 1898.	
3	"Samvad Prabhakar" ...	Ditto ...	2,000	12th, 14th, 16th to 18th March, 1898.	
4	"Samvad Purnachandrodaya"	Ditto ...	200	11th, 12th, and 14th to 17th March, 1898.	
5	"Sulabh Dainik" ...	Ditto ...	Read by 3,000		
	Hindi.				
	Fortnightly.				
1	"Marwari Gazette" ...	Ditto ...	400		
	Weekly.				
1	"Bharat Mitra" ...	Ditto ...	2,000	14th March, 1898.	
2	"Hindi Bangavasi" ...	Ditto ...	6,500	14th ditto.	
	Persian.				
	Weekly.				
1	"Hablul Mateen" ...	Ditto ...	500	14th ditto.	
2	"Mefta-hur-zafar" ...	Ditto ...	.....		

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	URDU.				
	Weekly.				
1	"Darussaltanat and Urdu Guide."	Ditto ...	320	10th March 1898.	
2	"General and Gauhariasfi"	Ditto ...	330	8th and 16th ditto.	
	Tri-weekly.				
1	"Nusrat-ul-Islam" ...	Ditto ...	.....		
	Daily.				
1	"Rozana-e-Kálkátta" ...	Ditto ...	.....	10th to 12th, and 15th to 17th March, 1898.	
	BENGALI.	BURDWAN DIVISION.			
	Fortnightly.				
1	"Pallivasi" ...	Kalna ...	475		
	Weekly.				
1	"Bankura Darpan" ...	Bankura ...	572	8th and 16th March, 1898.	
2	"Burdwan Sanjivani" ...	Burdwan ...	240	8th March, 1898.	
3	"Chinsura Vartavaha" ...	Chinsura ..	400		
4	"Education Gazette" ...	Hooghly ...	1,350	11th ditto.	
	BENGALI.	PRESIDENCY DIVISION.			
	Weekly.				
1	"Murshidabad Hitaishi" ...	Murshidabad ...	655	9th March, 1898.	
2	"Pratikar" ...	Ditto ...	603	4th and 11th ditto.	
	URIYA.	ORISSA DIVISION.			
	Weekly.				
1	"Sambalpur Hitaishini" ...	Bamra in the Central Provinces.	.....	.....	This paper is said to have some circulation in the Division, but the number of subscribers could not be ascertained.
2	"Samvad Vahika" ...	Balasore ...	150		
3	"Uriya and Navasamvad" ...	Ditto ...	309		
4	"Utkal Dipika" ...	Cuttack ...	400		
	HINDI.	PATNA DIVISION.			
	Monthly.				
1	"Bihar Bandhu" ...	Bankipur ...	About 600		
	Weekly.				
1	"Aryavarta"	Dinapur ...	1,000		
	URDU.				
	Weekly.				
1	"Al Punch"	Bankipur ...	500	11th March, 1898.	
2	"Gaya Punch"	Gaya ...	400	7th ditto.	
	BENGALI.	BHAGALPUR DIVISION.			
	Fortnightly.				
1	"Gaur Varta" ...	Malda ...	.....		
	BENGALI.	RAJSHAHI DIVISION.			
	Weekly.				
1	"Hindu Ranjika" ...	Boalia, Rajshahi ...	243	.....	This paper is not regularly published, for want of type.
2	"Rangpur Dikprakash" ...	Kakina, Rangpur ...	180		
	HINDI.				
	Monthly.				
1	"Darjeeling Mission ke Masik Samachar Patrika."	Darjeeling ...	800	1st March 1898.	

No.	Names of Newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	Remarks.
	Bengali.	**Dacca Division.**			
	Fortnightly.				
1	"Faridpur Hitaishini" ...	Faridpur ...	755	13th March, 1898.	
2	"Kasipur Nivasi" ...	Kasipur, Barisal ...	315		
	Weekly.				
1	"Barisal Hitaishi" ...	Barisal ...	300	26th February, and 6th March, 1898.	
2	"Charu Mihir" ...	Mymensingh ...	900	7th March, 1898.	
3	"Dacca Prakash" ...	Dacca ...	2,400	13th ditto.	
4	"Sanjay"	Faridpur ...	.....	11th ditto.	
5	"Saraswat Patra" ...	Dacca ...	About 500	12th ditto.	
	English and Bengali.				
	Weekly.				
	"Dacca Gazette" ...	Dacca ...	500	14th ditto.	
	Bengali.	**Chittagong Division.**			
	Fortnightly.				
1	"Tripura Hitaishi" ...	Comilla ...	450		
	Weekly.				
1	"Jyoti"	Chittagong ...	.....	10th ditto.	
2	"Sansodhini"	Ditto	120	9th ditto.	
	Bengali.	**Assam.**			
1	"Paridarshak" ...	Sylhet ...	.....		
2	"Silchar"	Silchar, Cachar ...	340	2nd fortnight of February, 1898.	

II.—Home Administration.

(*a*)—*Police.*

A correspondent of the *Darussaltanat* and *Urdu Guide* of the 10th March says that in the book *Umma hatul-Momenin*, written by a Christian missionary of Gujranwala in the Punjab, the author has vilified Islam in strong and filthy language which is calculated to excite Musalman feeling. If the authorities do not take the author to task under section 153 of the Penal Code, the Musalmans should move the Viceroy to prohibit the circulation of the book.

An objectionable book written by a Christian missionary.

Darussaltanat and Urdu Guide, March 10th, 1898.

2. Writing to the *Jyoti* of the 10th March, a Jaistapura correspondent enquires why the mufassal police do not try their best to keep criminals in check. The correspondent says that, at Jaistapura in the Chittagong district, there live two brothers, Radharam De and Ramgati De, whose depredations have made them a terror to their neighbours. They have no ostensible means of livelihood, and theft is alleged to have become their profession. Some time ago they were charged with theft of paddy. Radharam was sentenced to three months' hard labour, but Ramgati absconded, and no further steps were taken against him. A fortnight back this man committed a robbery in broad daylight in the house of one Ramkanta De, but not being arrested by the police when information was lodged at the thana, he remained at large till the complainant sought the protection of the law. His trial is proceeding.

Inefficiency of the Chittagong police.

Jyoti, March 10th, 1898.

3. The *Sanjivani* of the 12th March observes, in connection with the sentence of one year's imprisonment passed on one Faizbux Mullick who was charged with the commission of an assault on Madame Knoke, a European lady, that assaults on women have now become as common as they were under the Musalman rule. The *badmashes* have grown so bold that at times they do not even hesitate to snatch away wives from their husbands. More severe sentences have really become necessary to put a check on the state of anarchy that prevails. The Government should issue a circular to the effect that in all cases in which persons may stand charged with assault on females, the police should exert themselves to the utmost to obtain a conviction. Indeed, at many places the apathy of the police not only results in a discharge, but does not even lead to the arrest of the culprits.

The police in cases of outrage on females.

Sanjivani, March 12th, 1898.

4. A letter appears in the same paper from a correspondent at Haripal in the district of Hooghly, saying that on the night of the 25th February last a band of dacoits forced their way into the house of one Hari Charan Poddar, which is close to the bazar and is situated in a respectable quarter of the village. They assaulted the old parents of Hari Charan and snatched ornaments from the persons of his mother and wife. They departed unmolested with all that they could lay hands upon.

A dacoity at Haripal in the Hooghly district.

Sanjivani.

5. The *Saraswat Patra* of the 12th March observes:—

The *Holi* is almost synonymous with drinking and gambling. What disturbs the peace of the locality where *Holi* is celebrated is not the noise attendant on the ceremony, but the lawless and boisterous conduct of the drunkard and the gambler. Gambling is prohibited by the law, and the police are bound to arrest a gamber whenever they come across one. But as mice freely play under the nose of the cat when it is not hungry, so do the gamblers before the eyes of the police. If a constable ever approaches a gaming stall, he does not usually arrest the gamblers, but is content with taking possession of a China cup or a few copper pieces. If, however, he is more honest, he will perhaps be gratified to see the gamblers submitting to his authority, and will go away without making arrests. It is only on rare occasions that the gamblers find themselves face to face with a truly conscientious police officer, and then they are in a fix. But they are too sharp and slippery to be easily arrested. Oftener than not they give the police the slip, and only innocent on-lookers are sent up for trial.

The police and gambling on the occasion of the *Holi*.

Saraswat Patra, March 12th, 1898.

(b)—Working of the Courts.

BASUMATI, March 10th, 1898.

The Calcutta and Bombay High Courts.

6. The *Basumati* of the 10th March says that it is the popular belief that the High Court is the palladium of justice. But unlike the Calcutta High Court, which is daily strengthening this belief, the Bombay High Court, it would appear, is doing everything to shake it as much as possible. No mercy has been shown to Mr. Gangadhar Tilak, and not much consideration to Damodar Chapekar.

SANJAY, March 11th, 1898.

The case against the Sub-Registrar of Bhanga in the Faridpur district.

7. The *Sanjay* of the 11th March calls attention to the delay which is taking place in the trial of the Sub-Registrar of Bhanga in the Faridpur district. The case has been going on for the last three months; and if it does not come to an end on the 16th March next, the date to which the hearing has been postponed, it should be transferred to the file of some other competent Deputy Magistrate. A transfer is also desirable considering the rumours that have been heard against the Maulvi Sahib, the trying Deputy Magistrate, in connection with the case.

PRATIKAR, March 11th, 1891.

A case under the Land Acquisition Act in Murshidabad.

8. It is a curious feature of the Land Acquisition Act, says the *Pratikar* of the 11th March, that even when a man is willing to forego his share of the award in respect of any land acquired by Government, he is not allowed to do so, but must take it under a penalty, the process often costing him more than he is to get. No very great difficulty is encountered when the land belongs to one person; but when it is a joint property, there is very little prospect of the owners getting anything at all, as the compensation they are likely to be awarded is spent in engaging the services of lawyers and in the payment of court-fees, &c. If they give up the idea of taking the price, section 10 of the Land Acquisition Act provides the issue of notices, and disobedience means fine. For the *bandh* of the Bhagirathi certain lands have been acquired in pargana Kashipur, in the Murshidabad district, which belong jointly to many co-sharers. Some of these, perhaps, were leased out years ago, the present owners only receiving a fraction of the income. Others again have been amicably and verbally divided. All these facts go to make the Kashipur case very complicated, and the proprietors can hardly be expected to furnish the information required under the Act.

FARIDPUR HITAISHINI, March 13th, 1898.

Complaints against a Deputy Magistrate in Faridpur.

9. In a case of threatened breach of the peace, says the *Faridpur Hitaishini* of the 13th March, tried by Maulvi Asafuddin, B.A., under section 107, Criminal Procedure Code, the Court asked a chaukidar, a witness for the prosecution, to identify the accused by taking hold of their hands. The witness failing immediately to carry out the order, the trying Magistrate, in a fit of ungovernable passion, asked the Court constable to turn the witness's head, and abused the latter in the most filthy language. The constable did as he was directed, and the chaukidar's *pagree* fell off. No European Magistrate ever treated witnesses in this fashion. It is now to be seen if Mr. B. C. Mitter, the District Judge of Faridpur, thinks that under the law such forcible identification has any value. Mr. Temple, too, it is hoped, will take note of the above proceedings. It is also stated that the same Deputy Magistrate has just performed the extraordinary feat of disposing of, in the course of six or seven hours, 250 cases in which objections were made against the assessment of income tax. It is needless to say that not one of the objections was entertained by him.

(d)—Education.

MURSHIDABAD HITAISHI, March 9th, 1898.

The dates of University examinations.

10. The *Murshidabad Hitaishi* of the 9th March says that the way the Calcutta University fixes the dates for holding its examinations has become the source of an ever-recurring scandal. For the last few years some of those dates have generally fallen on holidays. In the present year, though the Entrance Examination was suspended on the second day of the examination on account of the Hindu festival *Dol jatra*, no little inconvenience was felt by the candidates, especially by those who had to go to the place of examination on foot, in consequence of the red powder being freely used in the streets in every town, even on the following day. The Faculty of Arts has recommended that the Arts Examinations should be held, as in this year, in the month of March.

It is hoped that, in fixing the dates, the authorities will take careful note of holidays.

Proposed reduction in the Rangamati school staff.

11. The Government has spent, says a correspondent of the *Jyoti* of the 10th March, over a lakh of rupees for the education of the hill tribes in Chittagong, and the outlay is just beginning to bear fruit. Unfortunately, however, a proposal has been made by the Rangamati School Committee, in reply to an enquiry by Government, to reduce the teaching staff of the school and to require the boarders to pay for their board. In view of the fact that several Pahari students have already left the school on being required to pay school fees, it is hardly judicious to ask them to pay for their board. As for the reduction in the staff, the Burmese teacher, whose post is sought to be abolished, is indispensable, for in his absence Burmese boys are sure to leave the institution, while the educational authorities are the best judges of whether or not it is necessary to continue the post of second pandit. The Rangamati school, considering that it has to teach in three distinct langugaes, is already undermanned, having only six teachers and two pandits, that any reduction in the staff will tell upon its efficiency.

Jyoti, March 10th, 1 98.

Lower Primary Examination in the Chittagong district.

12. Another correspondent writes to the same paper that at the Jafarnagar centre for the Lower Primary Examination two girls were found to be sitting idle. When asked, they replied that the questions had been set from pieces which formed no part of the curriculum. This was inquired into, and it was ascertained that not one of the questions came from the five pieces that the girls had been taught.

Jyoti.

The third mastership of the Chittagong Collegiate School.

13. The same paper protests against the appointment of Mr. Percival as Third Master of the Chittagong Collegiate School in place of Babu Basanta Kumar Mitra, on the ground that, there is at present no able mathematical teacher in the school and Mr. Percival cannot supply that want. It is said that after passing the F. A. Examination, Mr. Percival attended the Medical College for a few days; but nothing is known of his proficiency in mathematics. But if he were to be an English teacher, there would be none to teach mathematics in the first and second classes.

Jyoti.

High education in danger.

14. The *Pratikar* of the 11th March says that a proposal has been made to stop the grant-in-aid of all higher class English schools in the country. It is not publicly perhaps that the Government will do this, but possibly in an indirect way to avoid scandal. If the grant in-aid system be abolished, the town schools will not suffer much, but village schools will in a manner be doomed. The unfavourable opinion that His Honour expressed the other day in respect of high education does not reassure the public. It will not be possible for many to have their sons educated in towns where the cost is prohibitory to people of ordinary means, and so there will practically be an end of high education.

Pratikar, March 11th, 1898.

The Central Text-Book Committee.

15. The *Hitavadi* of the 11th March thus writes about the proceedings of the Central Text-Book Committee :—

(1) Books are not impartially judged. Indeed, all members do not read all books. Members read carefully only books by rivals with a view to pick holes therein, and the adverse criticism of a single member has been found to lead to the rejection of a book by the rest. Where any particular book has not been read by all the members, it should not be rejected in deference to the opinion of a single member, but its consideration should be adjourned to the next meeting. The privilege of, presenting an improved edition for approval where the blemishes are not serious, should be extended to friends and foes alike.

(2) Many unworthy books are approved simply because the authors pay their court to the members. There is not a single member but receives five or six letters in a month, recommending that a particular book should be approved. How is it that people dare address letters of recommendation to the members on such a subject ?

(3) Some members revise books for their authors. The writer will say nothing as to whether they receive any remuneration for this service. If this

Hitavadi, March 11th, 1898.

practice continues, an author will not be unreasonable in supposing that his book has been rejected simply because some member wants to have money as a remuneration for his revising the book.

(4) The authors of all rejected books should be informed of the defects for which their books have been rejected. At present only the friends of the members are informed of this and benefit by the information.

It is to be regretted that the proceedings of a Committee presided over by Justice Gurudas Banerji should be characterised by these defects. The writer is ready to prove, if required, charges (1) and (2).

HITAVADI, March 11th, 1898.

The last Entrance Examination.

16. The same paper says that this year, too, the Bengali passage set for translation into English in the Entrance Examination is peculiar, though not amusing as in former years. It has, however, the merit of being intelligible.

SAMAY, March 11th, 1898.

School-masters and political agitation.

17. The *Samay* of the 11th March has the following with reference to the Resolution of the Bombay Government on the couduct of certain school-masters who took part in the celebration of the Sivaji Anniversary:—

Our liberty is gone, and we are not in a position to properly criticise the Bombay Government's Resolution. Let us say only this, that this Resolution alone will not serve the purpose of the Government. Let the Government abolish the teaching of history from our schools and colleges, for the reading of history is sure to make one inclined to discuss politics. Indian history, dealing with the exploits of Sivaji and Ranjit Singh, should by no means be taught in Indian schools and colleges.

SANJIVANI, March 12th, 1898.

Discussion of politics by school-masters.

18. In connection with the recent Resolution of the Bombay Government on the conduct of some teachers of the Ahmednagar High and City Schools in taking part in political discussions, the *Sanjivani* of the 12th March says:—

The plain meaning of the order of the Governor of Bombay is that those who attend Government, Municipal or District Board schools either as teachers or students, should not, on any account, join in political agitation, or even be present at meetings where politics is discussed. But can human nature be repressed by a mere Government Resolution? It is the nature of man to deal with all that goes on around, to praise good and deprecate bad acts. It is not surely within the range of possibility that a man should make himself indifferent to all that surrounds him by retiring to a jungle and tearing out his eyes and plugging his ears. Teachers and students are members of society, and as such it is natural that they should take part in political discussions. Is it possible to change human nature by a Government Resolution? Then, again, why should the Government be in such fear? We know for certain that the Government has done the country good, and it is not for a benefactor to be afraid of those whom he benefits. There are, however, certain officials who have done injury to the country, and for this they are naturally afraid, and it is these men who see spectres of sedition all round, and are trying to put it down by the most severe laws. So long as this feeling of terror is present in the mind of the rulers, there can be no happiness for either the rulers or the ruled.

BANGAVASI, March 12th, 1898.

School-masters and political discussion.

19. With reference to the Bombay Government's Resolution, prohibiting teachers and professors of schools and colleges from taking part in political agitation, the *Bangavasi* of the 12th March observes that, if the Bengal Government were to issue a similar Resolution, it would make the tongues of many Babu editors 'hang out of their mouths' and will cripple two Calcutta colleges. All the "monster meetings" in Calcutta will then dwindle down into "sheepish meetings."

BANGAVASI, March 12th, 1898.

The Vice-Chancellor of the Calcutta University on lawyers.

20. The same paper writes as follows with reference to Mr. Justice Trevelyan's remarks on lawyers:—

Not we alone are to blame in this matter. We learn English for the sake of money, and it is for the sake of money that we become lawyers. If the lawyer's occupation does not bring us money or honour, we curse and abuse the Government. The Government is as much to blame for this state of things as we. The Bengali youth would not have overcrowded the bar as they now do, if the Government

had not covered the country with a ramification of law courts and with the meshes of law. The Bengali youth see children of beggars making their lakhs by practising as lawyers, and they cannot resist the temptation. The golden calf is the god of the nineteenth century, and in these days "all virtues follow money." We cannot, therefore, blame the Bengali youth alone. We must blame our system of education, the guardians of our young men, and also Englishmen who introduced the present system of education into this country. The English Government introduced English education for the good of the people, but it has done them harm.

21. The *Dacca Gazette* of the 14th March cannot view with favour the proposal to hold the University examinations in the month of March. Owing to the change of season which takes place in March and the consequent prevalence of various epidemics, that month will be most unsuited for the purpose.

DACCA GAZETTE, March 14th, 1898.

The dates of holding University examinations.

22. The same paper would have been glad if a geographical question had not found a place in the paper on English literature at the last Entrance Examination. The paper on history, with its question relating to "attainder" and "impeachment," looked more like a paper on politics and law, and was stiff for Entrance candidates. If the answer papers in this subject are examined with too much rigour, not even 20 per cent. can be expected to pass.

DACCA GAZETTE.

The last Entrance Examination.

23. The same paper cannot support the statement made by Mr. Justice Trevelyan in his late Convocation speech, that there was no longer any necessity for holding the Pleadership Examination, because the number of Bachelors of Law was growing so large every year as to fill all the mufassal bars. When men who have qualified themselves for the bar by passing the Pleadership Examination possess almost the same attainments, both in general and legal knowledge, as Bachelors of Law, and when they have in many cases been known to excel Bachelors of Law in the profession, there is no reason why men who fail to pass the B. A. Examination and cannot therefore go in for the B. L. should, simply by reason of their failure to take the B. A. degree, be shut out from the legal profession. It is true that the number of lawyers is increasing every year, but neither the University nor anybody else has anything to gain or lose by that fact. There can be no harm in conferring the title or degree in question, and leaving the holder thereof to make his way in the world as best he can.

DACCA GAZETTE.

The proposal to abolish the Pleadership Examination.

24. The *Samutthan* of the 16th March complains that some of the question papers at the last Entrance Examination were unnecessarily stiff and vague, and not at all suited to the capacity of the Entrance candidate, who is quite tender in years and appears at an University Examination for the first time. The writer takes exception to the first and another question in the English paper. The papers on Mathematics and Sanskrit, he says, were on the whole good, while the papers on Geography and Science compensated in a manner for the little stiffness of that on History.

SAMUTTHAN, March 16th, 1898.

The last Entrance Examination.

(e)—*Local Self-Government and Municipal Administration.*

25. The *Som Prakash* of the 7th March is glad to learn that Mr. Craven, Chairman of the Santipur Municipality in the Nadia district, is doing his best to substitute service privies for well-privies in the Municipality. There are in the place some ten to twelve thousand well-privies constructed thirty to forty years ago, each of which is a nursery of malarial poison. It will be a matter for congratulation for the residents of Santipur if the present plague scare succeeds in effecting the sanitary reform referred to above. It is hoped that the Municipal Commissioners will one and all vote in favour of Mr. Craven's proposal.

SOM PRAKASH, March 7th, 1898.

Well-privies in the Santipur Municipality.

26. The *Basumati* of the 10th March says that while great preparations are being made to protect Calcutta from the plague, cholera, small-pox and other infectious diseases, it is desirable that some attention should also be

BASUMATI, March 10th, 1898.

Complaint against the Baranagar Municipality.

paid to the deplorable condition of the Suburban Municipality, where there are places which may be likened to plague-spots—the happy hunting-ground of all infectious diseases. If any such disease broke out in any of these places, it would soon spread to Calcutta and rage in an epidemic form. There is a road in Beniapara, Ward No. 1 of Baranagar Municipality, which has not been repaired for two years and has become impassable. Failing to awaken the interest of the Municipality in this road, the residents of the locality went up to the Magistrate of the 24-Parganas, who ordered the District Engineer to enquire into the complaint. Six months have since elapsed, but the result has not been made known to the public. The people who reside in this lane have to wade through knee-deep water and mud to reach their houses in the rainy season, and have had to dig holes in front of their houses, in the absence of a better drainage system, for the reception of waste water. Each of these holes emits so noxious a stench that there is every chance of their breeding cholera germs. There are other complaints too. When the rate-payers approach any of the Commissioners with the tale of their grievances, they are sent away with high hopes, but in the end all that is done is to make some temporary arrangement which in its turn becomes a new source of danger to the public. Again, when any application is made for the reclamation of any tank or privy, notices are at once issued on the owners to remove the cause of complaint, and fines are imposed for non-compliance. But as soon as the fine is realised, no more attention is paid to the tanks or privies complained of.

SANJAY, March 11th, 1898.

Water scarcity apprehended in the Faridpur district.

27. The *Sanjay* of the 11th March apprehends a severe water scarcity in the Faridpur district, and asks the people to petition the District Board in time. The Board should employ its overseers in making enquiries regarding water-supply, as such enquiries can be easily made by them in the course of their road inspections.

SARASWAT PATRA, March 12th, 1898.

Carriage accidents in Dacca.

28. The *Saraswat Patra* of the 12th March draws attention to the increasing number of carriage accidents in Dacca, and says that they are due particularly to the fact that now-a-days most hackney carriages in the town are driven by mere boys who do not know the art of driving, especially in crowded thoroughfares. The municipal authorities should see that inexperienced men are not allowed to act as coachmen.

(*g*)—*Railways and Communications, including Canals and Irrigation.*

SANSODHINI, March 9th, 1898

Grievances of passengers on the Assam-Bengal Railway.

29. The *Sansodhini* of the 9th March invites the attention of the Assam-Bengal Railway authorities to the desirability of attaching additional composite carriages to the night trains which leave Chandpur for, or come to Chandpur from, either Assam or Chittagong. In these trains composite cars are run, divided into first, second and third classes, the last being used only by the servants of first and second class passengers or others with the special sanction of the railway staff. As all passengers who have not the good fortune to be in these cars have to change carriage at Laksham junction at dead of night, and often mistake one train for another in the darkness, it is suggested that the Railway Company should attach one or two more composite cars to each train, which will obviate the necessity and inconvenience of changing carriage at night at a strange place.

Writing on the subject, a Sitakunda correspondent says that on the day following that on which the *mela* was held, eight employés of the Chittagong settlement office got into the train at Sitakunda, leaving one of their number to purchase the necessary tickets. This man paid eight fares to the booking clerk on duty, but got only seven tickets. Before he could get another ticket the train started. Through the good offices of a Police Inspector he now sent a message to Chittagong reporting how he had been left behind with the tickets of his friends, but the message was not sent before he had handed these over to the station master. In the meantime, his companions, apprehending the consequences of travelling on the railway without tickets, got down and joined him. They then applied for the return of the seven tickets, but the station-master would not agree so long as they did not pay the cost of the message;

while the signaller abused the passenger in very filthy language. At this juncture they fortunately met the Traffic Inspector, who obtained for them the tickets.

A railway complaint.

30. A correspondent of the *Hitavadi* of the 11th March complains that on the 23rd October last the ticket room at the Baraset station on the Bengal Central Railway was not opened even when a down train arrived at the station at 4 P.M., and the result was that a large number of intending passengers could not get into the train. The authorities should attend to this irregularity.

HITAVADI, March 11th, 1898.

The Assam-Bengal Railway.

31. A Maulvibazar correspondent writes to the *Sanjavani* of the 12th March, complaining of the inconvenience and trouble to which third class passengers on the Assam-Bengal Railway are subjected. There is no regularity in the running of trains, which in itself is a source of great annoyance and inconvenience, and to add to these, passengers have to wait several hours at night at Laksham station, exposed to the inclemency of the weather and the chill night air. This is, however, the lot only of third class passengers, all of whom fare alike, whether male or female, old or young. Another grievance is that, except at one or two stations, no refreshments are to be had anywhere.

SANJIVANI, March 12th, 1898.

Want of communications in Faridpur.

32. The *Faridpur Hitaishini* of the 13th March says that, when the Madaripur subdivision was transferred from Barisal to Faridpur, and the people protested on the ground of the want of good roads, the Bengal Government promised in 1874 to improve the means of communication. But this pledge has not been redeemed, and people have yet to journey 60 miles over the most difficult road before they reach the district head-quarters. This inconvience can, however, be removed at a moderate cost by the excavation of canals here and there, say, for a length of about six miles in all, to join the Madhubati with the Kumar and the Kumar with the khal at Grida. This will not only improve the means of communication and give an impetus to trade, but will also improve the sanitation of the whole tract of the country by draining off the surplus water. If a canal be excavated from the Kumar to the Kajuridanga *beel*, large cargo boats may come to Rahatpara all the year round.

FARIDPUR HITAISHINI, March 13th, 1898.

(*h*)—*General.*

Postal matters.

33. A correspondent of the *Bankura Darpan* of the 8th March complains that the residents of Arsole, within the jurisdiction of the Lego post-office in the Bankura district, suffer great inconvenience in consequence of the postal peon visiting the place only twice a week.

Another correspondent, writing from Uttarbar in the same district, requests the postal authorities to employ a peon in the temporary post-office which has been for some time opened in the village, and which is already earning a good income, and to sanction the opening of money-order and value-payable branches in it.

BANKURA DARPAN, March 8th, 1898.

Mr. Collier, Commissioner of Chittagong.

34. Speaking of the departure, on transfer, of the Commissioner, Mr. Collier, from Chittagong, the *Jyoti* of the 10th March says that, during his short stay of about a year at Chittagong, Mr. Collier endeared himself to all by virtue of his gravity, justice and kindness. The poor raiyats of Chittagong, who are blessing him with hands uplifted, pray to Heaven for his promotion and prosperity, and are very grateful to him for his close attention to their wants. Though many would no doubt have joined in any movement to do him honour, his simple and unostentatious habits and his retiring nature have induced them to desist. In silence, however, they show him deep and sincere respect.

JYOTI, March 10th, 1898.

Replying to a deputation of the Chittagong Association, Mr. Collier said that he was leaving a note for his successor, to the effect that relief might continue to be granted to the distressed. This should re-assure the public. It is not the fault of the Commissioner that adequate relief has not been afforded to people outside the zone of the cyclone, for, if he had been aware

of their true condition, he would surely have made ample arrangements for their relief. The blame should rest upon the local officials and the press.

JYOTI, March 10th, 1898.

Affairs of the Chiefs of the Chittagong Hill Tracts.

35. The three Chiefs of the Chittagong Hill Tracts, says the same paper, came this year to the head-quarters station to petition the Government against the proposed change in the administration of their States, which threatens to reduce the income and increase the difficulties of the administration, and to acquaint the Commissioner with the true state of their affairs. The hillmen have not yet learnt to live peacefully like civilised nations, and are likely to by scared by any innovations. Their habits and customs, too, are not thoroughly well-known. So it is better not to introduce any changes at this stage, which will only put their rulers to loss and difficulty.

HITAVADI, March 11th, 1898.

The Natus.

36. The *Hitavadi* of the 11th March has the following:—

The Secretary of State has written to Sir William Wedderburn that the Bombay Government has in its possession secret information about imminent internal disturbances which makes it advisable to keep the Natus under confinement, and that that Government will release the Natus as soon as all possibility of danger is over.

These are very plausible statements. The people of England are thinking that there are in India dreadful conspiracies as well as an imminent risk of internal disturbances, that the least spark will envelope the whole country in a flame, and that that is why the Bombay Government is so up and doing. But we in India do not apprehend any such danger. We find here no signs of impending disturbances. The people of England may suppose that there must be an imminent risk of a repetition of the Sepoy Mutiny or a re enacting of the Cawnpur Massacre, or the just and large-hearted Indian Government would not all of a sudden assume such a furious attitude and set about oppressing the people in a stern spirit.

The information which is collected by Government is a thousand times greater in quantity than what we can collect. But that information remains hid in dark caves, and it is not in our power to judge of it. Government alone can say what horrid conspiracies it has got scent of. We can judge only what we see and no more. We think that, with a view to gratify their desire of oppressing the people, the angry officials are picking holes in their conduct and mistaking a rope for a serpent they are uneasy at the prospect of an imaginary danger and are deceiving the superior officials as well as the English public by a plea of secret reasons. It may be that we are mistaken and that in our ignorance we are wrongly finding fault with the motives and actions of the anthorities. But it is the duty of the officials to set us right.

We know nothing of the secret information in the possession of the Bombay Government. If some dreadful conspiracy has been hatched in the Bombay Presidency or preparations have been made there for horrible disturbances, Government can easily suppress that conspiracy or put a stop to those preparations. But the confinement without trial, in this way, of two respectable sardars for six months has not certainly enhanced the prestige of Government. If the Natus are guilty of or implicated in any rebellion, disturbance or dreadful conspiracy, let them be tried in open court and openly punished, and that will remove all misgivings from the public mind. But if, instead of doing this, Government keeps, as it has kept, the Natus under confinement for six months, the desire to oppress may be thereby gratified; but little respect is shown for the maxims of good Government.

A question was asked the other day in Parliament about the Natus, in reply to which the Secretary of State replied that, so long as the Government of India and the Bombay Government did not feel that there was no fear of a disturbance of the internal peace of India from a release of the Natus, so long they would not be released. We can by no means praise the judgment of those who think that such an answer will satisfy the Indian people. Even infants will laugh to hear that the release of the Natus may be attended with a revolution, and yet the authorities remain, we know not under the influence of what spell, blind. They are shutting their eyes to the truth and needlessly lowering themselves in the estimation of the public.

Alas! What a dreadful state of things has been introduced by the indiscretion of a small number of officials. People are imagining that there is

no trial and no respect for justice and righteousness under British rule, and that influenced by *zid* and blinded by love of power the officials act just as they please. The entire public will now gradually lose their former deep respect for the English people and their former firm confidence in British justice and impartiality. Ignorant people will not see that Government has fallen into an error, but will take the error of Government for a deliberate wrong, and feel grieved at heart. It is by no means advisable to shake the firm basis of popular reverence on which British rule is founded.

Our weal or woe depends upon the stability of British rule. Our sufferings will know no bounds if the English desert us; for we have no unity among ourselves and follow different religious manners and customs; we differ from one another in our ways and habits; we do not know how to do anything unitedly. That is why we see the prospect before us dark, and are pained at heart when we think that the reverence of the inexperienced public for the British Government may diminish in the least.

In conclusion, we supplicate Government with joined hands to remove the fear and anxiety of the public by showing favour to the Natus. The powerful Bombay Government should not lose self-possession. If the Natus are guilty, let them be tried and punished. Confinement or banishment without trial is not approved of by the civilised world. The offence of the Natus should have been proved before they were punished. Government's information may be wrong. It does not become the just and powerful English Government to keep the Natus so long under confinement without letting them know their offence and giving them an opportunity of self-defence.

37. The same paper says that the *Amrita Bazar Patrika* is surprised that junior Civilians should be appointed Officiating Commissioners of Divisions over the head of Mr. Krishna Govinda Gupta. The supersession of so able an officer is, indeed, surprising. There can be no doubt, however, that his dark skin is a great obstacle to his promotion. If he had been an Englishman, he would have been a *pucka* Commissioner by this time.

HITAVADI, March 11th, 1898.

The supersession of Mr. Gupta.

38. The same paper publishes two letters in connection with the charge of impressment of labourers by Maulvi Fazlal Karim, Deputy Magistrate of Munshiganj in the Dacca district. In one of these the Maulvi's offence is said not to go beyond refusing payment at the exorbitant rates claimed by labourers, and the pleaders and mukhtars are charged with publishing these calumnies against the Maulvi on account of the reduction of their income, in consequence of his unwillingness to harass parties with frequent postponements. The second correspondent says that he saw two people dragged along the ground to the Maulvi's boat at the Barunighat, and heard them abused in foul language by the Deputy Magistrate himself. He also charges the Maulvi with having dismissed two Hindu peons for their refusal, from caste considerations, to hold an umbrella over him.

HITAVADI.

Maulvi Fazlal Karim.

39. The same paper refers to the development of plague symptoms in a person detained at Chausa, and remarks :—Whatever we may say of the hardship and inconvenience attending the medical examination, it is impossible to convey in words an idea of the amount of trouble which the public has been saved by Government's preventing this man from entering Bengal. A substantial benefit has been received this time in return for the large sum of money spent on plague inspection.

HITAVADI.

Plague inspection.

40. The same paper complains that Mr. Duncan, Postal Superintendent of Manbhum, is in the habit of inflicting upon the hard-worked postal employés heavy fines for trivial offences. He does not fail to fine even extra-departmental post-masters.

HITAVADI.

Mr. Duncan, Postal Superintendent of Manbhum.

41. A correspondent of the same paper complains that the residents of Belbona in the Jessore district have been informed that they will get a post-office in their village if they can deposit Rs. 108, and that, having failed to deposit the sum, they are suffering various inconveniences from the want of a post-office.

HITAVADI.

A post-office at Belbona, Jessore district.

SANJIVANI, March 12th, 1898.

42. The *Sanjivani* of the 12th March writes:—

Mr. Inglis, Magistrate of Patna.

Mr. Inglis, the late Magistrate of Patna, is one of those Europeans who have secured the love and respect of the Indians. He has not the pride and *hauteur* of the average Civilian, and regards the Indians as fellow-beings. He is a friend of the poor and protector of the weak. It was not in the recent famine alone that he gave proofs of his generosity; but, wherever he was stationed, he always earned the gratitude and respect of the people. The inhabitants of Patna met at a public meeting the other day, and passed a resolution to establish a *serai* in honour of Mr. Inglis. Thousands of rupees were subscribed on the spot and thousands were voluntarily promised. In cases in which the memory of unworthy officials is sought to be perpetuated, one has had to be induced to contribute his mite to the memorial fund. Not so in this case. The Indians are a grateful nation, whom even a few sweet words will make slaves. But it is not in human nature to respect and worship the ruler who tramples the subjects under foot. Those *zuburdust* men who hesitate to look upon the Indians as fellow-beings do not, however, deserve their respect. If the rulers were all like Mr. Inglis, the relations between them and the Indians would be very sweet indeed.

SANJIVANI.

43. Speaking of the serious riots that lately broke out in Bombay, the same paper observes:—

The Bombay riots.

If the Government had heeded the warning of the European lady who wrote to the *Times of India* to say that great discontent and disaffection prevailed, and that females should be examined by lady doctors, and, if Dr. Guilder had not insisted on a young Muhammadan woman of 20, being examined by himself, there would have been no riot. It is a matter of great regret that the officials were not aware of what this lady warned them against. They failed to realise that the examination of females by male doctors was creating a feeling of discontent in Bombay, and yet the Government says that it knows more of us than we know ourselves. This self-sufficiency is the cause of the present riot. Nothing was said in the vernacular papers of Bombay about the feeling of discontent that prevailed. This was so perhaps, because, if the papers had given any inkling of the discontent, the Government would have come down upon them as seditious. If the riot had followed the publication of any such announcement in the newspapers, the Government might have said that the writing in question had inflamed the popular mind. The Bombay papers have ceased reflecting public opinion since the incarceration of Mr. Tilak. And the results of their silence are a fatal and sudden riot, the loss of European lives, the trouble of the police, and the destruction of the plague hospital. It is easy to gag the press, but how to gag the heart?

BANGAVASI, March 12th, 1898.

44. Referring to the proposed increase of Army expenditure, both in England and India, and the Secretary of State's statement in the House of Commons, that India will have to bear her portion of the expenditure, the *Bangavasi* of the 12th March observes that those Babu politicians who were so long fondly expecting that England would make a contribution towards the extraordinary expenditure of this year ought now to awake from their sleep and realise the true state of things.

The proposed increase of Army expenditure.

DAINIK-O-SAMACHAR CHANDRIKA, March 14th, 1898.

45. The *Danik-o-Samachar Chandrika* of the 14th March makes an appeal for the release of Tilak and the Natu brothers:—

An appeal for the release of Tilak and the Natu brothers.

What has been done has been done. What was never before done, what was not done even during the Sepoy Mutiny, has now come to pass. The Natus have been in jail for seven months. The Sedition Bill has been passed, and the rigour of the Criminal Procedure Bill has been increased. The objections to the Post Office Bill have not been listened to. There is no more necessity for keeping Tilak and the Natu brothers in jail. Let good counsel prevail. Let the country be pacified by kindness. Let the people be forgiven.

SAMUTTHAN, March 16th, 1898.

46. Speaking of the recent Bombay riot, the *Samuthan* of the 16th March says:—

Privilege of volunteering granted to two natives.

It will be a matter of regret if the rowdyism of a few lower class people leads the Government to lose its confidence in the loyalty of the bulk of the people. Ours is an enlight-

ened Government, and it is hardly credible that it will lose patience so readily. Some may think that the passing of the Sedition Act is a clear indication of the Government's prejudice and displeasure, and there is no doubt some justification for arriving at such a conclusion. But it should be remembered in this connection that, while the Government has passed a repressive law, it has granted the Indians a concession for which they were agitating for many years. Everybody knows that many futile attempts were made from time to time by native gentlemen of rank and education for enrolment in volunteer corps. It is only within the last few days that Babu Jitendra Nath Bannerji, Barrister-at-law, and Babu Priyakrishna Mozumdar, zamindar of Islampur, have been enrolled as volunteers. This is a sure mark of the confidence of the Government in the Indian's loyalty.

III.—Legislative.

47. The *Barisal Hitaishi* of the 27th February has the following:— BARISAL HITAISHI, Feb. 27th, 1898.

The sedition law.

The strong, powerful and imperial English nation rules India with its starving, half-educated or illiterate population. The English have come to this country simply to govern it. It is their sacred duty as rulers to govern and protect the country, and they alone know how they perform this duty, the ruled having no right to meddle or interfere. We are a conquered nation and should perforce submit to all orders of the conquerors. What necessity is there, then, to rend the skies with fruitless cries and thus shorten our lives? We are not surely fitted for political agitation. There is much to learn in the very thoughtful speech delivered by His Honour the Lieutenant-Governor of Bengal on the occasion of the passing of the Sedition Bill. He deserves thanks for giving us a bit of his mind. The editors and half-educated people of Bengal will now know at what value the Government appraises their education and scribbling propensity. But then it would perhaps have been better if these hard things had not been said in the Council Chamber. The Bengalis have always loved Sir Alexander Mackenzie, and Bengali newspapers have likewise been full of his praise. Why, then, the Lieutenant-Governor of Bengal used such harsh language towards his loyal and devoted subjects is known only to himself and high heaven. Inscrutable are the ways of gods and kings.

48. Speaking of the Sedition Act, the *Pratikar* of the 4th March observes:— PRATIKAR, March 4th, 1898.

The sedition law.

There is no gauging the misery through which India has passed this year. After the Divine visitations which have almost crushed her, India has now fallen under the wrath of the rulers. No greater odium can fall to the lot of man than that which it has been our lot to bear. We are, it seems, disaffected, and the Government has hurled the deadliest and keenest weapon for our destruction. There can be no pity for the disloyal. But how we have been found guilty of disloyalty or sedition is more than we can say. Under the shadow of the English Government and under the fostering care of kind English officials, we began by degrees to criticise the actions of Government with a view to help the Administration. Now it is for this criticism that we find ourselves charged with sedition and disloyalty. We tremble at the significance of the words used by His Honour in the Council Chamber—by him, that is, who but a month ago, at Berhampore expressed his satisfaction at the successful working of the Local Self-Government Act. We have ever found that though narrow-minded people may, and often do, chafe under protests against their actions, such protests have always been welcomed by wise statesmen. Though we have no sympathy with or liking for bitter and intemperate criticism, we know full well that fatal results accrue when there is silent submission to oppression, and hence it is that at times, when we find protest necessary, we calmly and temperately discuss a question, without caring to know whether such discussion will be taken as an offence on our part. It is only when every English official demands the same respect as the sovereign that we find ourselves in a dilemma. And though every official is to us a god, there mustna turally be some difference between an official and an official. If it were the desire of the civilised English Government and of English officials here that we must accept, without even a shake of the head, whatever these officials might do, we ought to have been given some hint and might have acted accordingly.

It becomes a matter of great regret when the Government acts in contravention of what it professes before the civilised world. We have nothing to say if the Government derives any pleasure by gagging the press.

SOM PRAKASH, March 7th, 1898.

49. Under the new law, says the *Som Prakash* of the 7th March, it will be almost an impossible task to conduct a newspaper.

The sedition law.

Newspapers should principally deal with political matters, with matters, that is, relating to the rulers and their actions. But under the new sedition law any criticism of a Government measure which is not to the liking of the authorities may be taken by them as calculated to excite disaffection, and the writer of such criticism may be considered a fit person for punishment. If the writer be a European, he may escape, but if he be a native there will be no escape for him. His intention will not be taken into consideration, nor will it be necessary to consider whether any harm has really happened to the State from his writing. The mere fact of his having used sharp language will be enough to send him to jail. Politics will, therefore, become forbidden ground to all editors, and particularly to native editors. Native papers will henceforth have to fill their columns with mutual recriminations and mutual abuse, as the *Bhaskar* and the *Samvad Prabhakar* used to do of old, or they will have to take their leave of the world for good, as the paper *Sahachar*, to the writer's regret, has already done.

BURDWAN SANJIVANI, March 8th, 1898.

50. With reference to the proposed amendment of the Civil Procedure Code, the *Burdwan Sanjivani* of the 8th March observes that the draft of the amendment should be carefully prepared. Sir Henry Prinsep is an experienced High Court Judge, but Mr. Chalmers has no Indian experience. It will not be advisable to entrust these two officers alone with the drafting of the proposed Bill. The pleaders and barristers have a practical experience of the working of the Civil Procedure Code, and due weight should be given to their opinions on the proposed measure. There are experienced District Judges also who could do valuable service to the Government in this connection. It would have been well if they had been given a hand in the drafting of the Bill. In short, the Civil Procedure Code is a very important measure and it affects the interests of millions of people. The proposed amendments should, therefore, be most carefully drafted.

The proposed amendment of the Civil Procedure Code.

SANSODHINI, March 9th, 1898.

51. The *Sansodhini* of the 9th March says:—

The sedition law.

The Sedition Bill has been passed into law, and we are neither sorry nor afraid. Laws are for the punishment of the wicked and the protection of the peaceful. So there is no cause of fear or anxiety in the present case, as those only that commit the heinous offence of sedition will suffer. What we regret is that an innovation has been introduced. We were under the belief that sedition and cognate offences had ceased to exist in India, but the present action of the authorities has shaken that belief and led us to suspect their existence.

To stop one's mouth by force or threat is a bad policy. When one mourns the loss of a dear relative in loud lamentations, his heart is much relieved, but if he nurses his grief in silence, his suffering becomes the more intense and may even endanger his life. We are not, however, prepared to admit that the English Government wishes to cause us such secret suffering.

It is too noble to wish any such thing. Heaven alone knows what may be the basis of the Government's distrust of the people. We lack in courage, we are cowards, we conceal our inmost thoughts—all this may be true. But these characteristics, however bad they may be, are still such as a subject nation cannot easily get rid of. A new era will dawn in India when we will learn to speak our mind freely and without fear, and all cause for suspicion will be at rest. May that day be near at hand!

BASUMATI, March 10th, 1898.

52. Speaking of the proposed amendment of the Calcutta Municipal Act, the *Basumati* of the 10th March observes:—

The proposed amendment of the Calcutta Municipal Act.

It is hard to believe that Sir Alexander Mackenzie, who is not only a considerate and cool-headed ruler, but has ever been a supporter of Local Self-Government, will, without due deliberation and unnecessarily, seek to recast the whole of the Municipal Act. The Commissioners have admittedly done much for the improvement and sanitation of Calcutta, and it can be confidently said that the Lieutenant-Governor will not,

simply because he is offended with them, try to mutilate Self-Government in the name of strengthening it. It is probable that he intends recasting the Act, simply to remove the stench and filth that is to be met with in various quarters of the town. But it is to be hoped that instead of so much hurry, His Honour will first see whether the present Act is sufficient or not.

The writer agrees with the *Indian Nation* when the latter says:—"Such formal enquiry would not have been necessary if well-informed, independent men had the same access to the Lieutenant-Governor as European maligners and native sycophants." Let His Honour bear in mind the adage "Strike but hear," and do justice in this case, continuing to enjoy his deserved reputation for justice.

53. The *Pratikar* of the 11th March has the following:— PRATIKAR, March 11th, 1898.

The Criminal Procedure Bill.

The day for taking up the consideration of the Criminal Procedure Code is near at hand. Whatever the amount of protest and opposition, the Master's will must be done. The impudence of the native members will not be tolerated in Council, and cutting replies will, no doubt, be given to their speeches. The people will certainly obey any law that may be passed. So, where is the necessity of a useless bandying of words? If the pleasure of the rulers is all that has to be consulted in enacting laws, what use discussing them in Council? In regard to the Criminal Procedure Bill, the Government will no doubt say that there can be no objection when sufficient time has been given for its discussion, when the opposition has been given a fair hearing, and when there is a majority of votes in favour of passing it. What we object to is useless discussion.

54. The same paper says:— PRATIKAR,

The Calcutta Municipal Bill.

No one will deny that if the proposed Bill be passed into law, Self-Government will be extinguished so far as the Calcutta Municipality is concerned. The Calcutta Corporation being, again, the first municipality in Bengal, the chances are that the treatment to which it is subjected will be followed in respect of the mufassal municipalities. Everything, however, depends on the rulers. We only regret that at times we are translated to the seventh heaven, only to be thrown the next moment into an abyss of despair. Nothing could have been said if we had been always kept under the iron heel of an autocratic Government with a drastic code to uphold it. But after tasting the sweets of Self-Government, slavery will now be very bitter for us. We are unfortunate and must suffer in silence, but it is a matter of regret that a stain will be cast on the fair fame of the English Government.

55. The *Hitavadi* of the 11th March writes as follows:— HITAVADI, March 11th, 1898.

The sedition law.

Lord Elgin was anxious to impress upon the public that it was not the object of Government to interfere with the freedom of the press, but only to take power to suppress sedition, and that everybody would be free to criticise the measures of Government under certain restrictions which would equally apply to all. But this has not re-assured us. It is the desire of every loyal subject that Government should possess the power of suppressing sedition. But we fear that hostile and harsh criticism may be taken for sedition. We therefore wanted a clear definition of "disaffection." But our prayer has not been granted.

A late Chief Justice of the Calcutta High Court, Sir Richard Garth, writes as follows:—

"I read native papers myself, week after week, and never see anything here at all approaching sedition or even disloyalty or disrespect to English rule. What I do find there, and what I rejoice to find, is thoroughly well-deserved censure of the arbitrary conduct of many of the Government officials. I am afraid that this is exactly what the Government would wish to suppress."

If this view of Sir Richard Garth is compared with the statement of Lord Elgin, there will certainly be difference of opinion as to the motives of Government. What Lord Elgin has said may truly represent his own feelings, but we cannot, therefore, expect that all officials will judge newspaper writings in the same spirit with His Excellency at the time of enforcing the sedition law.

We know that India is not England, and that we are not worthy of all the rights which Englishmen possess, but we know that we are worthy of having a free press.

The fact that we were found worthy of having a free press at the time of the Sepoy Mutiny and the Wahabi disturbances, but are found unworthy of having it in these days of peace and good government, is not creditable to the present race of officials. For them to seek the aid of such rigorous laws in these peaceful days is to proclaim: "We are far inferior to and far weaker than our predecessors."

We cannot rid ourselves of the fear that any official may suppress our paper at his pleasure, that any newspaper editor may not improbably be punished with imprisonment and transportation as a result of his devotion to duty, that we shall be punished for words which may be cavilled at, without any reference to our motives. If this is freedom of the press, what is to be characterised as its persecution?

We grant that Government will not easily prosecute us, and that there will be no prosecution under the Act without the sanction of Government, but we know very well that it will be easy to prosecute a paper if the officials are displeased with it.

SAMAY, March 11th, 1898.

56. The *Samay* of the 11th March has the following on the Criminal Procedure Bill:—

The Criminal Procedure Bill.

The new sedition law is aimed chiefly at the newspaper press, while the Criminal Procedure Bill, in many of its sections, has for its object the putting down of the liberty of both speech and writing. Under the proposed measure, anyone who will venture to say anything against the Government or its servants will be liable to punishment like a habitual offender. In one word, the Bill is directed against one and all. Few write newspapers, but everybody speaks. Just think how dreadful is the proposed measure. Section 108 of the Bill is cast in the same mould as section 109. It classes journalists and political agitators with *badmashes* or habitual offenders. It gives a Magistrate absolute power to try a person under this section of his own motion, and finally decide the case. Under section 124A of the Penal Code as newly amended, there can be no prosecution without the sanction of the Government. A report to the Magistrate against a person and he *is* at once called upon to give security, and if he fails to do this, he is to be sent to jail. As amended by the Select Committee, this section empowers a Magistrate to demand security not only from a person living within his jurisdiction, but also from one living outside his jurisdiction. By virtue of this provision an inhabitant of Calcutta may be called upon to give security by the Magistrate of Ludhiana. But this is not all. A person failing to give security under section 107 is to undergo simple imprisonment, but a person failing to give security under section 108 may be sentenced to rigorous imprisonment.

It is needless to dwell any further on the subject. The Bill, if passed into law, will place all educated Indians under the absolute control of a Magistrate. But what have the Indian people done that they should be bound hand and foot by such a stringent measure? Is such a law in existence in any other country, civilised, half civilised or uncivilised? Is there any such law in force in any other part of the British dominion? Why, then, has this law been enforced upon the loyal and docile Indian people? There is no rebellion brewing in the land. The political current runs smooth. Why then, this repressive measure, without which the past British rulers of India could govern the country during more troublous times?

There is little doubt that the Government has brought forward this Bill with the object of investing the executive with absolute powers. It is useless to oppose the passing of the measure. There is no chance of our inducing the Government to give up its determination. But let us hope against hope, and ask the Government to modify the section and provide—

(1) that the sanction of the Local Government should be secured before prosecuting a person under section 108 of the Bill; and

(2) that an appeal will lie to the High Court against the decision of the Magistrate.

SAMAY.

57. The same paper writes as follows:—

The proposed amendment of the Calcutta Municipal Act.

From the forecast given by the Lieutenant-Governor of the proposed amendment of the Calcutta Municipal Act, it is quite evident that the object of the proposed Bill is to increase the powers of the Municipal

Executive and to curtail the powers of the Municipal Commissioners. The management of municipal affairs will, under the proposed measure, be placed in the hands of the Chairman and a Committee of twelve members, the majority of whom will be nominated by Government. The Municipal Commissioners will have no control over the municipal executive, and no hand in the spending of the money of the rate-payers. All that the Commissioners will have the power to do will be to impose taxes and make speeches. They will, in fact, be reduced to ornamental figureheads. This being the case, no man of independence and ability will care to offer himself a candidate for Municipal Commissionership.

The Calcutta Municipal Act has been in force these twenty years, during which period five Lieutenant-Governors have ruled the destinies of Bengal. None of them, with the exception of Sir Ashley Eden, has, however, found anything to complain of in the conduct of the Municipal Commissioners. Sir Ashley Eden once contemplated the abolition of the present system of municipal administration in Calcutta, and it is a great regret that Sir Alexander Mackenzie is going to do what Sir Ashley Eden left undone.

58. The *Bangavasi* of the 12th March has the following in an article headed "First look to your own faults":— BANGAVASI, March 12th, 1893.

"First look to your own faults."

We repeat what we said before, and what we may have to say again—the passing of the Sedition Bill has, on the whole, done good to the people. The passing of the measure has given us heartfelt satisfaction. The thought that the measure will put an end to the ranting and blustering of the small fry of journalists and public speakers is a matter for congratulation.

It will, in all respects, prove beneficial to us if we always try to find out our own faults instead of trying to find out the faults of Englishmen. We live, so to speak, in subterranean holes. What earthly benefit will it do us to watch the passing clouds and the flash of lightning in the political sky? It is with earthly and domestic affairs, and not with the affairs of the heaven, that we are concerned. It is a great pity that never for a moment do we feel the least anxiety for our degraded condition—for the fact that we have all become worthless idlers.

Let us illustrate what we say. We are Hindus, but we never care to read the Hindu *Sastras* and have no acquaintance with the *Purans* and the *Darsans*. We have no faith in our sacred works, and do not like to follow in the wake of our forefathers, who built temples, established *tols* and *atithsalas*, dug tanks, and planted trees. They encouraged merit, fed the poor and helped the helpless. Let the modern Bengali follow in the footsteps of his forefathers. Let him give up politics and take the first step in the direction of reform. Let every one of us dig one or more tanks. We need not dabble in politics for the present. Let us rather try our best to improve our moral and material condition.

We should not tire the Government with our persistent and importunate begging, with our demand for this right and that. The British Government will give you rights of its own accord in the fulness of time. First deserve, then desire. First show, not only in your words but also in your actions, that you are loyal subjects, give the Government proofs of your loyalty, and it will grant you, unasked, political rights and privileges.

We have always been praying for the stability of British rule in India. May God grant our prayer! We are living in perfect security, because the British Government is carefully guarding the country against all law-breakers—against the Mahratta free-booters and the marauding *Thugs*. We are living, to use a homely metaphor, happily under the umbrageous branches of the peaceful British rule. Let us not lose this golden opportunity. Come, let us improve our own condition. Let us try our best to excel in Music, in Arts and in Science. Let us try our best to become great writers, great poets, and great Sanskrit scholars. Let us follow in the wake of our forefathers, and dig tanks, build temples, establish *atithsalas* and protect the poor and the helpless. Let us improve the drainage and water-supply in our villages, and drive out malaria from the country. Let the British Government remain unshaken, and let us, living under its protection, go on improving our condition.

BANGAVASI, March 12th, 1898.

Mr. Stead on the passing of the Sedition Bill.

59. The same paper writes as follows with reference to Mr. Stead's article on the passing of the Sedition Bill:—

In an article published in the *Review of Reviews*, Mr. Stead has written strongly against the passing of the Sedition Bill. He has said all that the Sedition Act has declared seditious. The *Amirta Bazar Patrika* has published this objectionable article, and may we ask whether we are permitted to publish it in our paper? Why should conduct, which is not objectionable in the case of the *Review of Reviews* and the *Amrita Bazar Patrika*, be objectionable in our case? We can publish Mr. Stead's article in our paper, but we do not like to do so. It is not our desire to sow seeds of discontent in the country. We ask the Government to prohibit the importation into this country of all such objectionable writings as Mr. Stead's article in the *Review of Reviews;* otherwise the object of the Sedition Act will be defeated. To tell the truth, the more we think of Mr. Stead's article, the more anxious we become.

BANGAVASI,

A cartoon on the passing of the Sedition Bill.

60. The same paper has a cartoon on the passing of the Sedition Bill. A cannon mounted on wheels is directed against a swarm of mosquitoes over whose heads are hanging four swords. A European soldier in uniform stands behind the gun ready to fire it. He is evidently irritated by the bite of mosquitoes, some of which are flying about him. The letter-press is as follows:—

We, mosquitoes, had so long been in the habit of roving in the world, buzzing and humming merrily all the night. The sun sets and night comes, enshrouding earth in darkness. And this was the time when we, nocturnal rovers, used to set up a humming and buzzing noise—oh how dreadful!—and awaken Night, so to say, from her profound slumber. How again, master, we used to sting fondly with our fair teeth, and thereby produce a pleasurable celestial tickling sensation in the person bitten! Our bite was like the bite of a smiling young child which is teething, and in whose teeth there is nectar and no poison. Our humming also was as meaningless as the cry of the child.

We are young mosquitoes, and we tremble at the sight of this formidable gun and the innumerable swords hanging over our heads. We are terror-stricken and our heart beats heavily.

But perhaps all these dreadful measures are intended for our good. It is no doubt with the object of teaching a lesson to the young babes that you have directed the gun against them. May you and India prosper! We shall no more hum and buzz.

BANGAVASI.

"Panchananda's declaration of war."

61. The same paper has the following in a sarcastic article headed "Panchananda's declaration of war:"—

After the passing of this law forcible and vigorous writing will become impossible, and what is the use of writing newspapers and who is to read them if they do not contain forcible and vigorous writings? I write because I write forcibly and vigorously, and the public read my paper because it is vigorously written. The new law will practically put a stop to the publication of my paper. This being the case, I must not mince matters, and I declare a war against the Government and publicly challenge the Viceroy, the Commander-in-Chief, the Lieutenant-Governor and all other public officers, great or small, to fight with me.

Let me be more plain-speaking. Section 124A, as newly amended, will throw me out of employment. I write newspapers not for the sake of pleasure, but for a livelihood. Death is inevitable. I shall be starved to death if I do not write. I may die if I fight with the Government. I have, therefore, become quite reckless, and I do not care whether I live or die.

To tell the truth, *bhakti* is not in my line. I am loyal neither to my sovereign, nor to my gods, nor to my country. I pay allegiance to none but my belly. I have nothing to do with my Sovereign. She lives far away, and I have never seen her. I neither love nor hate her. I am quite indifferent.

As for my readers, they are all perfect gentlemen. From day-dawn to night-fall they serve in some Government office or other, and at night stretch themselves at full length and lull themselves to sleep with the reading of my paper. They are very innocent and inoffensive, these my readers. They serve the Government and pay me something. Somehow or other I and my readers manage to make the two ends meet. My readers never work for anybody's

welfare—certainly not for their own. Let me hope that they never do anybody harm. The Government has deprived these innocent people of the luxury of reading forcible and vigorous writings. What a pity!

62. The *Dainik-o-Samachar Chandrika* of the 13th March has the following with reference to the passing of the Criminal Procedure Bill:— DAINIK-O-SAMACHAR CHANDRIKA, March 13th, 1898.

The passing of the Criminal Procedure Bill.

The Criminal Procedure Bill has been passed. As was expected, none of the amendments moved by the non-official native members was adopted. The amendment moved by Pandit Bishambar Nath in section 108 was rejected, but the amendment moved by Sir Griffith Evans was adopted. By virtue of this amendment a Magistrate will have to secure the sanction of the Government before proceeding, under section 108, against a newspaper registered under the Registration Act of 1867. Newspapers which have not been registered will have, therefore, to be registered, and they should be given facilities for such registration. The official amendments have, however, been adopted. To tell the truth, the non-official members are good only for show.

During the passing of the Consent Act the Government made much of the support of a fraction of the educated native community. During the passing of the Sedition Bill, however, the opposition of the educated community was discredited, and great stress was laid upon the opinion of the masses of the Indian population. The fact is that the Government is that in the habit of discrediting the party which opposes it. As for the masses of the Indian population, they will be found, on enquiry, to be against the new measure. The Legislative Councils should be abolished. It is no use keeping them up. Their abolition will at least spare the public the needless and unreasonable speeches of the official members.

63. The *Dacca Prakash* of the 13th March is sorry to learn from the Lieutenant-Governor's speech in the Bengal Legislative Council that the Government has given up the idea of entrusting Revenue Officers with the power of deciding rent suits. It is said that the Government has come to this conclusion on the representations of the landed classes. The writer does not know who these people are whom the Lieutenant-Governor had in view when he delivered his speech, but the Government should know that neither the British Indian Association of Calcutta nor the Landholders' Association of Dacca represent the East Bengal zamindars. It goes without saying that under the existing law the zamindars cannot enhance rent without going through litigation ruinously costly. They are practically prevented from enhancing rent. The consequence is that not only the zamindars but also the Government suffer a heavy loss. The loss to the Government arises in this way. The zamindars failing to enhance rent, the Government cannot enhance the rent of lands in the neighbouring *khas mahals*. DACCA PRAKASH, March 13th, 1898.

The Tenancy Act Amendment Bill.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

64. The *Jyoti* of the 10th March deals in a long article with the sort of relief doled out by the Government to the thousands who have suffered by the recent cyclone. It does not consider the amount given away in gratuitous relief or as advances under the provisions of the Agricultural Loans and Land Improvement Acts to be at all adequate to the requirements of the prevailing distress. JYOTI, March 10th, 1898.

Relief of the distressed in Chittagong.

The number of persons and cattle killed has not been ascertained, as neither the panchayats nor any other officials were deputed to make a house-to-house search in every village. The figures which the authorities have published were perhaps obtained by mere guess-work. Relief has no doubt been afforded; but, in the absence of any reliable statistics to proceed upon, it has not proved sufficient or satisfactory. First comes diagnosis, and then follows cure. The disease in this case has not been properly diagnosed; how can then a cure be effected? What the Government stated in reply to a question by the Hon'ble Babu Surendra Nath Banerji would leave one in doubt as to the amount, if any, spent by it for the gratuitous relief of the distressed. It would appear that half a lakh was contributed by the Central Famine Fund

and Rs. 15,000 by private persons. As for the advance of a lakh and a half to the raiyats, the greater portion of this has been swallowed up by the Kutubdia Khas Mahal, for which the Government can hardly take any credit, and especially so when the advances bear interest at the rate of 6 per cent. and are repayable in two years. Then though the Government takes credit for reducing the toll on posts and thatching-grass, the relief hardly amounts to anything, considering the few months the reduced rates have been in force, and the brisk trade in such materials that will inevitably follow these hard times.

SANJIVANI, March 12th, 1898.

The condition of the peasantry in East Bengal.

65. The *Sanjivani* of the 12th March thus describes the condition of the peasantry in East Bengal:—Last year the peasants passed through terrible privations, an enumeration of which would bring tears to the eyes of most men. The question whether those privations were the result of a scarcity of food-grains or of money might be answered by the fact that the stock of food-grains was not exhausted even during the worst days of the famine It is their poverty which leads to the sufferings of the people. The writer mentions the following causes which have brought about this poverty of the peasantry. The population has increased, but not the area of cultivable land, which means that the crop on which the peasant depends for the maintenance of himself and family is not sufficient for all his wants. The peasantry of East Bengal is a sadly indebted lot, and has to borrow at an enormous interest, 75 to 150 per cent. at times. So long as the peasants get loans they do not complain. It is only when loans cannot be had that they cry for relief. Then the *Mahajans* treat them just as the indigo-planters used to do before. The peasants continue to pay interest, but they can never hope to free themselves from the clutches of the *Mahajans* by paying the principal. The interest charged is usually 24 per cent., or four times as much as might be expected from an investment in land. Even if half the amount of interest be realised regularly, the *Mahajans* manage to live pretty snugly. The balance of the interest goes to swell the capital, which in a few years it becomes impossible for the peasant to hope re-paying. Instances are not rare in which people have been known to pay interest on loans contracted by their forefathers. When any of these men requires money to keep himself afloat, he has usually to seek the help of new *Mahajans*, as the old ones would not accommodate with any more money. Now, when the yield of his fields hardly suffices to pay for his bare maintenance, how can the peasant be expected to clear his debts? So he sinks deeper and deeper in indebtedness. The way the *Mahajan* realises his interest also contributes largely to the poverty of the peasant. When the latter takes his crop to the market-place, the former's messengers follow him and force him to pay up the interest then and there, leaving him to return home, sad and with an empty purse.

VI.—MISCELLANEOUS.

BARISAL HITAISHI, March 6th, 1898.

The ruler and the ruled in India.

66. The *Barisal Hitaishi* of the 6th March has the following:—In his speech in support of the Sedition Bill the Lieutenant-Governor of Bengal urged self-defence as one of the reasons for the passing of the measure. The Lieutenant-Governor's line of reasoning has not, however, satisfied the *Amrita Bazar Patrika*, in whose opinion not self-defence so much as the welfare of the people ought to be the chief object of an enlightened and civilised government. In the country of Ram, Janak and Yudisthir such an opinion as this is natural enough, but the *Amrita Bazar Patrika* has not done well in losing sight of the difference between these days and the days which are gone past. Our contemporary would not certainly have committed the mistake which he has done if he had not forgotten what a late Lieutenant-Governor said a few years ago with reference to the propagation of Christianity in this country.

It is a pity that our contemporary has also failed to recognise the difference between the ruler and the ruled—between, to be more explicit, the conqueror and the conquered. It is true that we were born in and belong to this country and that our aims and aspirations, our happiness and misery, are, so to speak, intertwined with the atmosphere of this country. It is also true

that this is the country of Science and Philosophy, Logic and Astronomy, Vedas and Puranas and Smritis. All this is true; but this country does not belong to us. It belongs to a foreign sovereign, to a sovereign living thousands of miles away from us. We stand supplicating at the door of our English rulers, and it entirely rests with them whether we shall be treated with favour or with disfavour. We Indian people, who have nothing insincere about us, are trying our best to forget the difference between ourselves and our rulers, but the rulers are at the same time trying their best to keep this difference always before our eyes. In words as well as in acts, in laws as well as in procedure, in the policy of administration as well as in the administration of justice; in short, in their dealings with us at every step, our rulers are keeping this difference fresh in our minds. To whose fault all this is due we cannot say, but there is no doubt that this is partly due to our impudence, our foolishness, our self-forgetfulness. Being a conquered people, we have the presumption to vie with our conquerors. Being dwarfs, we have the presumption to try to pluck down the moon. Could impudence go further? We ought to be convinced now that we are a subject people, weak and insignificant, and that it is through the favour of our rulers that we are living in this country and that thousands of Indians are getting even one meal a day and are finding a shelter from the inclemencies of weather in dilapidated huts. To tell the truth, our life, our honour and our property are entirely at the disposal of our English rulers, and they can at any moment kick us out of the country like dogs. It therefore does not behove us to raise the cry of patriotism at the top of our voice.

We are uneducated and uncivilised black men, and it is only natural that we should commit blunders. But why should our white rulers entertain unreasonable fear and suspicion? It is true no doubt that self-preservation ought to be the first principle with the Government. But was the Government in danger? The old sedition law was sufficient for the purpose of keeping Tilak and others in chains. Where, then, was the necessity of passing a new law? Has any attempt been made to subvert the British Government? Has there been a conspiracy to block the Suez Canal with barley powder, or has a rebellion been proclaimed by daubing mango trees with mud? It is a great pity that the powerful British Government which does not fear Russia should be so much in dread of the black Indians—of people, that is, who, when in fear, take shelter behind their wives. This unwarranted smelling of sedition no doubt gives one cause for merriment, but the pain which the Government has causelessly inflicted upon its loyal subjects is not easily removed.

67. A correspondent of the *Charu Mahir* of the 7th March complains of water scarcity in several villages in the neighbourhood of Abdullapur in the Mymensingh district, caused by the filling up of two or three wells and the silting up of a rivulet, which were the only source of their water supply.

CHARU MIHIR, March 7th, 1898.

Water scarcity in the Mymensing district.

68. The *Burdwan Sanjivani* of the 8th March has the following:—

BURDWAN SANJIVANI, March 8th, 1898.

Political agitation fruitless.

The Sedition Bill has been passed, but there are many who still think that an agitation against the measure may lead to good. It certainly strikes us as strange that our countrymen have not yet come to their senses. Why do the people of a country in which the average income of an individual does not amount to more than one rupee and a half per month carry on a political agitation? Is it not ridiculous and inconsistent that people should carry on a political agitation when they cannot combine for the transaction of some petty business, when they depend upon others for everything, and when they have to import even the smallest article of every-day use from a foreign country? If you can combine for a good purpose, then combine first of all for the purpose of enriching your country. Let politics be the sole concern of the Government, and let yourselves set your house in order. Revive the dead and the dying industries of your country. You waste a good deal of money and energy every year on the holding of a Congress meeting. Devote this energy and this money much more profitably to the revival of indigenous industries. Famine has become almost chronic in the country and is destroying the vitality of the people. Grapple with this monster and prevent it from carrying away thousands of people. Do not depend upon European charity for famine relief. Drive away the famine by improving the material condition of your country. It is said that the new

Sedition Law will compel the Congress to wind up its concern. We shall be glad if this really comes to pass. We shall be glad if our politicians are compelled to make a more profitable use of that money and energy which they now devote to the carrying on of a fruitless political agitation. What earthly good will it do you if you uselessly clamour at a Congress meeting, if you succeed in being elected a Member of Parliament, or if you become a High Court Judge, so long as your countrymen remain steeped in poverty? Improve your moral and material condition, and political rights and privileges will come to you. Carry on an agitation if you please, but do not carry on a political agitation which offends your rulers. Better carry on an industrial agitation. Englishmen themselves did not carry on a political agitation before they had placed the material condition of their country on a sound foundation.

MURSHIDABAD HITAISHI, March 9th, 1898

69. The *Murshidabad Hitaishi* of the 9th March writes as follows:—

Intimacy between Europeans and Natives.

One is perplexed and stupefied to know the real nature of the intimacy which is sometimes believed to exist between Europeans and Natives. This intimacy consists in native millionaires making costly presents to the Europeans and otherwise spending money for their entertainment, and the Europeans in question requiting the Babus only by empty promises. We are far from saying that the intimacy existing between all Europeans and all Natives is of this character. We do not certainly mean those Europeans who are unwearied in their efforts to put down the abominable kind of intimacy referred to above, and who out of a true and disinterested sympathy for India, form societies here and abroad for agitating her grievances. By Babus we mean only those native gentlemen who wantonly spend money for the worship of Europeans, and who, instead of doing their countrymen any good, never hesitate to do them harm by misrepresenting their condition before the authorities. The intimacy existing between such a European and such a Native is a most abominable thing, denoting that the European pretends to be kind to the Native in order to accomplish some selfish purpose, that he allows the Native to pay him visits at his house, and at times probably speaks to him a kind word or two with a smile, and that he is always glad to accept any presents the Babu may send him and to use any horses and carriages that the Babu may place at his disposal. The intimacy between a European and a Native almost invariably means an intimacy of this character, and never means that holy and sincere relation which arises from an interchange of hearts. It is only our stupidity and want of foresight that leads us to suppose that the ordinary intimacy between a European and a Native is an intimacy of this noble character. If the Europeans in this country had had the least friendship for the Natives, they would at least have kept silence instead of ttempting to prove the Natives traitors to British rule and helping to place them under the strictest sedition law. If the Europeans had once compared their miserable condition in the past before they came to this country with their present happy condition, they could not certainly have had the heart to prove the Natives traitors to a kind, trustful and liberal Government. Though that Government, which is an incomparable Government in the world, has for the nonce fallen into a mistake through the misrepresentations of mischievous people, it will not certainly persist in snapping asunder the holy relation which subsists between itself and its leading subjects. We entertain no doubt that the British Government will always permit us to represent our grievances to it, and will have our grievances removed. But no confidence can be placed in the delusive intimacy which Anglo-Indians show for the Indians.

SANSODHINI, March 9th, 1898.

70. Speaking of the scarcity of drinking water at Sitakunda, the *Sans dhini* of the 9th March says that the responsibility for this want rests with the *mahant*, the proprietor and the Government. It being the profession of the *mahants* to secure pilgrims for the shrines in their charge, it is clearly their duty to make arrangements for drinking water. Then again, the *mahant* is the zamindar, and to him belongs the whole of Sitakunda; so he is responsible for a sufficient supply of drinking water. Lastly, the Government itself cannot shake off the responsibility when it collects a tax for sanitary arrangements on behalf of the pilgrims, and no sanitary arrangement will be complete or effective so long as pure drinking water is not made available.

Scarcity of drinking water at Sitakunda.

71. The *Jyoti* of the 10th March says that though during the last four years a sum of Rs. 5,000 was spent out of the fair fund, Sitakunda has seen no improvement of a permanent nature. There is a rumour to the effect that the construction of two pucka latrines has been sanctioned at an estimated cost of Rs. 1,300, which the public believe to be a rather high figure. As the local overseer does not happen to enjoy the confidence of the inhabitants, the work of construction may with advantage be left to the supervision of the munsif or any other conscientious man. Though the fund now hardly amounts to Rs. 2,000, it has become necessary to undertake certain works which are estimated to cost double that amount. If a supply of pure drinking water were added to the items covered by the above estimate, the whole amount would come up to a pretty large figure.

The application of the Sitakunda *mela* funds.

JYOTI, March 10th, 1898.

72. The *Rozana-e-Kalkatta* of the 10th March says that Western civilization is not suited to the weak constitution of the people of India. In Hindus it creates a feeling of disloyalty towards the Government, and in Musalmans it excites a desire to imitate European vices. An anglicised Musalman is invariably seen to imitate all extravagant habits of the Europeans, while he takes no trouble to adopt any of their good qualities. An anglicised Babu is, on the other hand, always opposing the Government's actions. It is the anglicised Babus and the anglicised Maulvis who cause the Hindu-Musalman quarrels. They are hostile to one another beyond the possibility of reconciliation. Mr. Chalmers' amendment of the Penal Code is, however, expected to put a stop to the mischievous propensities of such Babus and Maulvis.

The effect of Western civilization upon Hindus and Musalmans.

ROZANA-E-KALKATTA, March 10th, 1898.

73. Speaking of the possible retirement of Lord Elgin in December next, the *Pratikar* of the 11th March says:—

The fate of India will remain the same whoever comes to rule her. We are only put to difficulty when, under a kind and sympathetic ruler, we pass a few years in peace and contentment and feel encouraged by his acts. It is better not to deal with rumours in these days. The Indians must not speak of India, for under the new Sedition Act every word may smell of sedition. The Indian papers have in a manner been told not to criticise Government measures. We speak a word or two now and then, because we cannot help doing so. Really it is a sin and a folly to make any difference between the Government and Government servants. To us everyone of them is a god, and as such has to be worshipped alike.

Elsewhere the same paper observes:—Our Lieutenant-Governor is perhaps of the same mind with Chanakya when he said that punishment is always efficacious. It is very foolish of us that, instead of going to the root of things, we grow wild with enthusiasm whenever the rulers say a few kind words to us. Self-government, rights of people, &c., are very nice and welcome expressions, the true meanings of which, though very difficult, were explained by Sir Alexander the other day in the course of a short speech, for which we thank him sincerely. Even his cuts are a favour to us.

Criticism of Government measures by the Indians.

PRATIKAR, March 11th, 1898.

74. With reference to the disappearance of the *Sahachar*, the *Samay* of the 11th March observes that the authorities will have their desire fulfilled if all the native papers one by one wind up their concern in this way.

The disappearance of the *Sahachar*.

SAMAY, March 11th, 1898.

75. The *Hitavadi* of the 11th March dares not hope that, unfortunate as India is at present, she will have the Duke of Connaught for her Viceroy. It will be enough if only Lord George Hamilton does not come out as Viceroy.

The next Viceroy.

HITAVADI, March 11th, 1898.

76. The same paper says that the *Sahachar* had lost much of its former importance, and its disappearance has not, therefore, disquieted the writer much. Its disappearance is, however, to be regretted, as in these days it requires a good deal of courage to point out grievances, and the larger, therefore, the number of newspapers to support one another, the better. Every conscientious editor must be grieved to see cowards change their tone and approve the sedition law. An ordeal, it is true, is before newspaper editors, but they

The disappearance of the *Sahachar*.

HITAVADI,

should not on that account lose heart. The disappearance of the *Sahachar* is, therefore, to be regretted.

HITAVADI, March 11th, 1898.

The *Mahant* of Sitakunda.

77. The same paper quotes from the *Jyoti* newspaper a letter from a *Sannyasi*, accusing the *Mahant* of Sitakunda of not remaining at night at the shrine, and not allowing *Sannyasis* to remain there. Many in Sitakunda blame the *Mahant*. Even the European Railway Inspector blamed him.

It is not without reason that the *Jyoti* remarks :—

Are those who do not seek a remedy even after this, but, on the contrary, countenance the evils, pious Hindus or impious traitors to their religion ?

HITAVADI.

The shooting of a native at Bareilly.

78. The same paper refers to the shooting of a native boy at Bareilly by a European military officer. The police has received satisfactory proof that the European gentleman is not at all to blame. The writer, too, has no doubt that the officer had no intention of hunting a human being. The occurrence is also nothing new in this country.

HITAVADI.

Assault by a European on a Native in the Bombay Presidency.

79. The same paper refers to a case in which a Native sweetmeat seller in the Bombay Presidency was thrashed by a European because he demanded payment for certain articles taken by the European. The man is in hospital. The European has been prosecuted by the police.

SANJIVANI, March 12th, 1898.

The Chakradharpur Plague Hospital.

80. A Chakradharpur correspondent thus describes the local plague hospital now under construction, in the columns of the *Sanjivani* of the 12th March :—The hospital which will be ready for occupation in another 12 or 14 days stands on the banks of the Sanjay, a mile from the station. Twenty-one huts have been erected for the accommodation of male patients, the female ward being at some distance and fenced in. Arrangements are being made to bring in water from two neighbouring wells. The thatching of the roof is satisfactory, but the same cannot be said of the sides, which are protected by a thin wicker-work, so indifferently constructed as to leave holes for the admission of the draught and the rain water, which would make the floor so damp as to render it quite uninhabitable. The walls should be thicker and the wicker-work should rest on some parapet to keep out the water. In the male ward a *modi* shop, a cook-shed and a latrine have been erected, but the close proximity of the last two is very objectionable. The quarters of the medical staff and the police guard are, however, more comfortable than the huts designed for the accommodation of patients.

SANJIVANI,

The Natu brothers.

81. The same paper says that Lord George Hamilton's opinions vary and change with time. When the Natu brothers were arrested he said that the step was taken with the view of discovering the well-laid plot for the murder of Europeans. No conspiracy was found out, and Lord George now says that so long as there would remain any apprehension of a breach of the peace, the Natus would not be released. On another occasion he said that there must have been a serious conspiracy, the result of which was the murder of Mr. Rand. If this was so, why should Chapekar be hanged? On the other hand, if Chapekar's statement be true—as the Sessions Court and the High Court believed it to be—it should be conceded that there was no conspiracy at Poona. The words of either Chapekar or Lord George are true. Who then spoke truly?

ROZANA-E-KALKATTA, March 12th, 1898.

The cause of the Bombay riot.

82. The *Rozana-e-Kalkatta* of the 12th March says that it is pure folly on the part of the *Amrita Bazar Patrika* to say that the origin of the recent Bombay riot was the same as that of the frontier war. The *Patrika's* statement is very ill-advised, because it may create a fanatical excitement among Musalman mobs. In the opinion of the *Englishman* the riot was instigated by some foreign powers. The truth is, however, that the recent Bombay riot and all riots of late years have been due solely to the anti-British feeling which has been excited by such public movements as the National Congress, Arya Samaj and Gorakshani Sabha. Unless the leaders of these movements are silenced, no amount of legislation will be able to cope with the evil.

83. The *Som Prakash* of the 14th March says that it is all one to India whether the Liberal or the Conservative party is in power. Neither party does anything sincerely for India, but the party out of office only temporarily takes advantage of Indian questions to humiliate the party in power. It is true a Conservative Governor-General, Lord Lytton, passed the Press Act and the Arms Act. But did a Liberal Viceroy like Lord Ripon, who is regarded as the best friend India has ever had, repeal the latter law or do anything more in repealing the former than what Lord Metcalfe had done before him? The people cried themselves hoarse over the depredations of wild beasts during Lord Ripon's time, but did the cries of the people reach Lord Ripon's ears or induce him to relax the rigours of the Arms Act? Did Lord Ripon, again, provide any special punishment for Webb, who violated the chastity of a cooly woman? Could Lord Ripon, who saw with his own eyes the oppressions which are committed by Anglo-Indians, pass the Ilbert Bill except in a most miserable form? Did Lord Ripon appoint natives to higher posts even in the Educational Service, not to speak of the Executive and Judicial Services? The fact is that India's weal or woe depends entirely on the Viceroy and the provincial Governors, neither party in England caring the least about her. The Indians should, therefore, not mix themselves up in English party politics, because to them there is no choice between the one party or the other. To them both are demons and both are gods.

SOM PRAKASH, March 14th, 1898.

India and the two English political parties.

84. The *Dainik-o-Samachar Chandrika* of the 15th March has the following with reference to the proposed establishment of a Pasteur Institute in India, to be called the "Victoria Health Institute":—

DAINIK-O-SAMACHAR CHANDRIKA, March 15th, 1898.

The "Victoria Health Institute."

Pasteur is dead, but Pasteurism is living. Pasteurism has made a rapid progress in this country in the course of the last few years, and an attempt is being made to establish a Pasteur Institute. A Bill was brought forward last year in the Supreme Legislative Council with this object in view. Failing in their attempt to establish a Pasteur Institute in England, the disciples of Pasteur have come to India to achieve their object—to India where you can do anything and everything, provided you can win over a few leading officials to your side. It, however, goes without saying that nothing will be more unpopular in India than the establishment of a Pasteur Institute. Not to speak of the Jains, who are against the killing of animals, the Hindus and Musalmans are opposed to the torturing of living animals. It is, therefore, a great pity that the Hindu Maharaja of Dholpur, who is by instinct opposed to the killing of animals, should allow himself to be so far misguided and influenced by the Pasteur party as to propose the establishment of a Pasteur Institute as a memorial of the Diamond Jubilee. It will be a sacrilege to associate the sacred name of Victoria with an institution which will perpetrate indescribable cruelties on the lower animals in the name of Science. India, which is famous for its kindness towards the lower animals, will not tolerate the establishment of a Pasteur Institute.

ASSAM PAPERS.

85. The *Silchar* for the second fortnight of February sees no necessity for maintaining the Cachar Zilla School, which contains only boys from other districts, to whom it is all the same whether they read in that school or in some other school. The money saved by the abolition of this school may be devoted to technical education which will be of immense benefit to the people of Cachar. At any rate, if there is any insurmountable difficulty in the way of totally abolishing the school, all classes below the fourth should be abolished, and the money thus saved should be devoted to creating classes of Engineering in connection with the school, like those proposed by Dr. Martin to be established in the Bhagalpur and Chota Nagpur Zilla Schools. Boys may read in the Hailakandi School and the Narasinha School up to the Middle English course and then come to the zilla school, where they may prepare either for the Entrance Examination or for the Engineering Examination, as each of them

SILCHAR, Second fortnight February, 1898.

The necessity of technical education in Cachar.

chooses. Provision should also be made for imparting a little technical education in the Middle Schools, as is done in Mymensingh. And in the pathsalas the teaching of Mensuration and Hygiene may be very profitably substituted by lessons in Agriculture.

NARAYAN CHANDRA BHATTACHARYYA,
Offg. Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 19th March 1898.

H. P.—Reg. No 8765C—77—23-3-98.